THIRD BOOK OF PRACTICAL VEDĀNTA.

Appaya Dikshita, Pattamadai

THIRD BOOK OF PRACTICAL VEDĀNTA

BEING A HANDBOOK OF THE
ANCIENT VAIDIKA SĀÑKHYA-YOGA
(IN POPULAR LANGUAGE AND FREE FROM
NUMEROUS PHILOSOPHIC TECHNICALITIES)
AS TAUGHT BY APPAYĀCĀRYA
IN HIS DRĀVIDA SŪTRA.

TRANSLATED INTO ENGLISH
BY
PAṆDIT G. KṚṢṆA ŚĀSTRĪ.

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PREFACE.

Sādhāraṇa Dharma (the Universal Religion) is but a portion of the all-embracing *Vaidika Dharma.* Doctrines of a Universal Religion must necessarily be common to all Religions and Philosophies. The cardinal doctrines of the *Védas* and the *Vedāntas* are directly and indirectly taught by all the great teachers of the world. *Rāmakrishna Paramahamsa Deva* has proved it IN HIS LIFE, *Appayācārya* IN HIS WRITINGS, and *Swāmi Vivekānanda* IN HIS SPEECHES. We are therefore justified in saying that the *Vaidika Dharma* (which includes *Vedānta* of all shades) is the mother of all Religions and Philosophies.

What *Rāmakrishna Paramahamsa Deva* was to *Swāmi Vivekānanda,* that the late *Appayācārya,* the latest exponent of the oldest system of *Vedānta* called *Sāṅkhya-Yoga* or *Anubhavādvaita* is to me. I have yet to fully redeem my promise to my beloved teacher, *Appayā-*

cārya, who wanted me to publish his valuable teachings and voluminous writings for the benefit of the world. What *Rāmakrishna Paramahamsa* spoke and taught in *Bengāli,* that my teacher has written in *Sanskrit* and *Tamil.* I am not half as capable as *Swami Vivekānanda,* but my ambition in the religious field is, I feel, even greater than that of his.

Germany is foremost in the matter of Oriental study and research, though not for the same purpose that we (Eastern students of religion) have in view. Generally the Orientalists, with very few honorable exceptions like the late Prof. Max Müller and others, seem to study Eastern Religions and Philosophies with a view to extol Churchianity and Western civilisation. We do recognise some vital points in Christianity and Western civilisation and we would ourselves naturally assimilate therefrom such portions as are conducive to our national welfare. In the case of many Orientalists, their natural prejudices and pre-

conceived notions stand in the way of their finding out the valuable Eastern gems, in place of which they very often collect and heap up pebbles. It has now become our duty to indirectly help them to find out more of real gems and less of pebbles, with a view to enable them to enhance the real worth of Christianity which is purely an Eastern Religion and which, of all others, contains the very first steps of Practical Vedānta to a considerable degree, as I have been able to find out by my comparative studies and researches. A close comparative study of the ten extant systems of *Vedānta* and all other great and later systems of Religion and Philosophy, begun from the point where the late Prof. Max Müller and others have left, will greatly benefit all seekers-after-God. Such an impartial study will enable students to unlearn many items that they had already learnt from one-sided critics.

It is with a view to encourage such a study that the O. P. C. L. Series and

the *Sādhāraṇa Dharma* Series are being brought out by the Oriental Publishing Co., Ltd., and by the *Vaidika Mission*; with the help of their Eastern and Western contributors, to supplement the writings of *Swami Vivekānanda* and his *Guru Bhais*.

Swami Abhedānanda in his "India and her People" has, on the strength of sufficient evidence (see Lecture VI), proved "the influence of India on Western civilisation." On page 229 of the said book he says:

"The life of Jesus the Christ as described in the Synoptic Gospels,—the immaculate conception of a virgin mother, the miraculous birth, the story of the slaughter of infants by Herod, and the chief events of his life—all these seem like repetitions of what happened in the lives of *Krishna* (3,100 B.C.) and of Buddha (547 B.C.)."

Thakur Kahanchandra Varma of Lahore, in his booklet entitled "The Historicity of Christ" says on page 68 as follows:

"I feel no hesitation to state that Christos of the Gospels is an imitation of Krishna. It is my honest opinion—nay my belief too—that the story of the life of *Krishna* went to Alexandria with the Buddhist Missionaries. History tells us that in the time of Emperor Aśoka, the preachers of Buddhism were sent to different parts of the world, and some of them went to the city referred to above. Philo, the greatest Jewish Historian, testifies to the above statement when he says in one of his works that "there were men of all religions in this monastery; Brāhmans from the East who believed in *Krishna*."* He further says that he had already read the life of Christos before he was twenty years old. You know that Christos is a *Pāli* appellation of *Krishna*. You† have had in your

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* We have a modern example of this in *Bâbâ Premânanda Bhârati*, the Apostle of *Sri Chaitanya* School of *Vedânta*. His "*Krishna*" is a masterpiece worthy of being studied and digested by all intelligent religious students.

† Addressing the Bengalis.

own country *Kisto* Das Pāl. *Kristo* had thus come to us from *Krishna* through *Pāli* Christos. *Krishna* lived five thousand years ago, we are told so by History. All of you know that when *Krishna* was born, *Kamsa* butchered all the babes of *Mathura,* the birthplace of *Krishna.* It is said so concerning the so-called Christ. *Krishna's* father took him from *Mathura* to *Gokul* crossing the *Yamuna.* It is written in Matthew that Christ's reputed father Joseph took him from Bethlehem to Egypt. But this statement of Matthew has been contradicted by Luke who says Joseph came to Bethlehem to be taxed. Christ was born there. He was taken to Jerusalem, where he was worshipped by Simeon and Anna, whence they took him to their own city, Nazareth, and brought into Jerusalem every year till he was twelve years old. *Krishna* was shot with an arrow; and arrow is similar to Cross. So it was said that Christ was crucified on the Cross. From the above similarity you might have observed that the stories

of the life and death of *Krishna* were taken to Alexandria by the Buddhist preachers. It is not the opinion I hold; but the greatest Jewish Historian Philo has confirmed it."

Whatever may be the truth of the matter, I am convinced that the blessed Jesus was greatly influenced by the teachings of practical *Vedānta.* This view gains additional strength when we find that, in the oldest *Vedānta* literature, the greatest emphasis is laid on the doctrine of the Christos being the Redeemer, and that of mediatorship which are the only redeeming features of Christianity. This will be a surprise to many modern students of *Vedānta,* but, nevertheless, it is a fact. Neither do I care for the smile of the so-called Christian Missionary who is trying, by all means, to convert the mild, heathen!!! Hindu by his much misunderstood and distorted version of the precious teachings of the blessed Jesus, an Eastern saint, who caused our

Vedāntic seeds to be sown in the least introspective mental soil of the West; nor do I care for the frown of the modern skin-deep *Vedāntin* who is quite content with *Vedāntic* brains without its heart and stomach.

My esteemed friend and collaborator, Mr Hack (than whom I have not as yet come across a more outspoken Christian divine, a more honest seeker-after-God and a more earnest comparative student) has already referred to this in his works —"The Human Soul," "Three in One," "Battle of Life," "Comments on Dharmapāda," "Evolution of Religious Thought," "The Great Quest." It is also referred to in "The *Vaidika* Mission and its Work," "the *Bālabodhinī*," and "the First and Second Books of Practical *Vedānta*"—all sold by the publishers of this booklet.

I will try to make my point somewhat clearer from the teachings contained in this small treatise. On page 12, reference is made to the Light of *Ātman*—the

Divine Spark in us. On pages 24 and 25, reference is made to both the Individual and the Universal Lights. The individual Divine light is the son—the Christos, and the universal Divine light is the Father—the *Paramātman,* and the process by which the individual can be merged into the Universal is briefly described in section II on PRACTICE. (See pages 26 to 54.).

The mind turned towards the senses is the objective and that turned towards the Divine light within is the subjective. When the subjective mind or *Chitta* is, by prescribed methods, trained to concentrate its attention on, and commune more and more with, the Divine light within (the individual super-conscious self, otherwise called the witness, the inner subjective self, the spirit, the *Antaryāmin, Kshetrajna, Turīya-Pratyagātman, Brahmā, Śiva, Rāma, Krishna, Buddha,* Christos, and so forth—all being synonomous)–it (this introspective, intuitive subjective mind called *Taijasa Jīva,*

soul, *Kārya-Pratyagātman* and so forth) gradually learns, by repeated experience, to cognise that Divine light in everything in the universe around us—notwithstanding the material limitations or veils surrounding it.

The mind afterwards intuitively sees this Divine Light in whatever is heard, touched, seen, tasted or smelt—discarding names and forms. The first intuitive perception and realisation of the Divine light within (according to the prescribed method) is the condition precedent (as taught by *Tattvasārāyaṇa*) for the teacher (in flesh) to initiate the student into the meaning of the great texts: "This self is *Brahman*" and "That thou art." This Divine self (the Inner subjective mind called *Kāraṇa Pratyagātman* or the son) is therefore the redeemer (of the *Jīva*, the subjective self, from the bonds of matter) and the Mediator (between *Jīva*, the lower self, and *Brahman*, the Highest self, the Father). The intuitive perception of the

Divine light in everything induces in the aspirant for liberation those higher *Samādhis* by which alone the powers of his senses, the vital currents and the mind can slowly be neutralised, and thereby the individual self liberated from the thraldom of matter, and merged into the Universal SELF—the pure EXISTENCE, INTELLIGENCE and BLISS. The Son and Father then alone become one (*Pratyagabhinna-Brahma-Chaitanya*)— after all the subtile material limitations have been completely broken. This is the consummation to be attained by us.

We, Hindus, are therefore taught by our hoary Scriptures—the *Śrutis*, the *Smṛtis*, the *Itihāsas*, the *Purāṇas* and the *Āgamas*—to live that life which will suit us best, according to the natural aptitudes of each. Leading such a life is said to be conducive to the ultimate attainment of this *Summum bonum*—the highest *Purushārtha* called *Moksha* or liberation from the bonds of matter. As a necessary and prudent step towards

such attainment, we are taught, by *Manu* and other great seers, to seek the first three *Purushārthas*, *viz.*, (the acquisition of) 1. merit, 2. wealth, and (the gratification of) 3. desire.

But our scriptures have purposely placed so many prudent restrictions in the way of attaining these three *Purushārthas* and so regulated them as to be certainly conducive instead of being detrimental to the attainment of the fourth and the last one called *Moksha*.

G. Kṛṣṇa Śāstrī.

Mylapore, *January 25, 1911.*

THIRD BOOK

OF

PRACTICAL VEDĀNTA.

I

THEORY.

Great is the Earth on which all creatures live and move. Greater is the Ocean of water which surrounds it. Still greater is the Fire that converts water into vapour. Greater than the first three is the Air that kindles or extinguishes Fire. Greatest of all is the *Ākāśa* which gives room for

the Air to move about. In this manner, the Earth may be said to merge into Water, the Water into Fire, the Fire into Air and that again into *Ākāśa* which is the final goal.

The four kinds of creatures seen in this world must have been made up of these five Elements alone. The Creation consists of the egg-born, the womb-born, the sweat-born and those born by means of germination. These four kinds of created beings may sometimes be washed off the face of this earth by the sea. We have heard of floods carrying off men and animals from sea-ports. Even when

the whole world is destroyed by a deluge, there must still remain a *Being* who is above all destruction. There should be a Creator who is all-powerful and capable of calling into existence, once more, the above-named four kinds of creation as soon as the flood is over.

The Earth and other Elements being devoid of knowledge, they cannot of themselves create the four kinds of creatures. There should be a Creator to mix up these Elements in due proportion and to give each its respective form and size.

Our experience is that pots are not made without a potter and that

clods of earth do not of themselves become pots. Without the goldsmith, the gold of itself does not become ornaments. In like manner, the five Elements cannot of themselves, without a Creator, bring into existence the four kinds of creation.

Granting that there is a Creator, the following doubts again arise in the mind. The fifth Element *Ākāśa* gave room to the other four Elements and the world which is the product of them. Should there not be something apart from the Creator, which something must have given room to the *Ākāśa* also? Just as the potter, seated on

the ground which is unconnected with him, makes his pots out of the earth placed before him, so must have the Creator, having seated himself somewhere, created the world out of the Elements. It is, therefore, reasonable that there should be something apart from *Ākāśa* which must have given room for it or which must be its support. What it is shall be determined later on.

Now, of the four kinds of creation three are endowed with knowledge varying only in degree, but the fourth kind (plants and trees) is devoid of knowledge. When we think about the cause of it, we

find that men and other animals have five *Karmendriyas* or the organs of action and five *Jnānendriyas* or organs of knowing or discrimination, and they have also another internal organ called *Manas*; whereas the trees and plants are devoid of these *Indriyas* and the Mind. Hence three out of the four kinds of creation are endowed with knowledge and the fourth is devoid of it. When the bodies as well as *Indriyas* are made of Elements alone, why should the former (bodies) be devoid of knowledge and the latter *(Indriyas)* be endowed with it?

In finding out the cause of this,

we are led to think that there must be something in the constitution of the Mind which enables it to work up the subtile *Indriyas* with discrimination, just in the same manner as a small piece of magnet causes small needles—and not big pieces of iron—to move. This something in the constitution of the Mind, being like the light of the lamp to the eyes, must be of the nature of supreme effulgence or the Light of lights, as it imparts knowledge to the *Indriyas* and enables them to cognise all objects.

If so, another question arises. Why should the *Indriyas* be devoid of knowledge during sleep? It is

answered thus: Even in the presence of light a blind man does not see the objects before him. In the same manner, *Indriyas* having become exhausted and powerless during sleep, do not congnise the objects around them (as if they are in a state of swooning) even though the light of the *Manas* is always present before them.

We see with our eyes the objects as well as the light before us, but why is it that we do not, even in our waking state, perceive by means of our mind that Light of lights? The answer is, that the Mind is much dirtied and that we do not attempt to undergo that

process by which alone we could remove, by degrees, such dirt from the Mind.

Objection: The combination of two substances produces a third one different from the original two. In the same manner the combination of the five Elements could produce the Mind and the *Indriyas* latent with knowledge. There cannot be any knowledge apart from that which could be got from the Elements. If it be said that the Creator gave His knowledge to the Mind and the *Indriyas*, then the Creator, being deprived of His Knowledge, will himself be wanting in it.

Answer: When we go into the question "Whence did the animals get this original power of discrimination or the inner Light of lights by which the Mind and the *Indriyas* cognise objects?" and when we deeply brood over the matter, we find that it is possible for that *Ćidākāśa* or Light of all lights, which supports *Ākāśa* or Ether, to penetrate into the hearts of all creatures as it is all-pervading like the *Ākāśa* in a pot. If the mind itself is said to be of the nature of the light, the light which enlightens the mind must necessarily be the Light of all lights.

Objection: The Sun, the Moon,

the Stars, the Lightning and the Fire are the only five lights in this world and all objects are *cognised* through them.

Answer: True it is, but even these, Sun, etc., are made visible to the eye by the Mind alone. So it can be safely concluded that the Mind alone is endowed with the greatest light.

The idea of "I" and "Mine" attached by mistake to this gross body is the cause of the bondage of the Soul. In this body, there are:

The five *Karmendriyas.*—The powers of speech, handling, locomotion, excretion and procreation;

The five *Jnānendriyas.*—The powers of hearing, touching, seeing, tasting and smelling;

The five *Prāṇās.*—The *Prāṇa Apāna, Vyāna, Udāna,* and *Samāna.* (These are Vital Ethers or currents known as the upper, the lower, the distributing, the projecting and equilibrating);

The *Manas.*—The chief among the four inner organs or the *Antaḥkaraṇās,* and above all,

The Light of *Ātman.*—Which is the guiding principal in us and the Central Truth that has to be seen, felt and realised.

It is certain that if "I" is iden-

tified with the last mentioned "Light of *Ātman*" and the first 16 are rejected as "not I", then the self-inflicted pains will no longer exist. Such pains will not cease until the last named *Ātman* who is of the nature of ETHER IN A POT is united to the SUPREME LIGHT OF ALL LIGHTS which is the basis of the fifth element *Ākāśa* itself. For, that Supreme Light alone is of the nature of Infinite Bliss and this *Ātman* should, therefore, be united to it. Although the inconvenience felt by a man on a sultry day is partly removed by a fan and a sort of painful sensation removed by creating a pleasurable one, yet

such remedies are merely temporary and are not real as of the nature of Bliss.

It may be doubted whether the movements of the body are due to the sixteen *Tattvas*, viz., the ten *Indriyas*, the five *Prāṇās* and the *Manas*, or are due to the seventeenth *Tattva*, the *Ātman*? The answer is that the *Indriyas*, etc., are incapable of directing the movements of the body without the aid of *Ātman* and that *Ātman* also cannot create such bodily movements except through the agency of the *Indriyas*, etc., and that both the *Ātman* and the sixteen *Tattvas* together control the said movements.

Even if such be the case, although the victory in a battle is due to the king and his armies, such victory is usually attributed to the king alone. In like manner, the *Ātman* is said to be the chief Cause of the bodily movements. The places where the ten *Indriyas* are located in this body are pretty well known to us. Of the five vital Ethers or currents, the *Prāṇa* is located in the heart; the *Apāna* in the lowest orifice; the *Samāna* in the navel; the *Udāna* in the throat; and *Vyāna* all over the body. The food that we take is received by *Udāna* and made over to *Prāṇa* who apportions and hands

over the same to *Samāna* who in his turn after separating the refuse and sending it down to *Apāna* to be thrown out, hands over the portions that add to the blood, etc., to *Vyāna* to be distributed all over the body; and *Vyāna* accordingly distributes the same from head to foot through the various blood-vessels and other organs. In this manner, we can understand the seats and functions of these five vital Ethers.

Then the question is: Whether the *Manas* and *Ātman* are located in the head or in the heart? For the following reasons we have to conclude that they are seated in the heart:

The *Ātman* must always be close by the side of the *Manas*, because the *Manas* cannot will or make *Saṅkalpās* except in the presence of the *Ātman* and it cannot further think as "I" and "mine" without such presence. We very often see that when a man emphatically says "I did so and so" he also touches his heart—and not his head —by his hands, thereby referring to his own SELF. We see that the nerves that go downwards from the heart as far as the feet, are more numerous than those that go upwards from the heart to the head. The chief vital current *Prāṇa* must necessarily be con-

nected with all the nerves, and since *Prāṇa* is seated in the heart, the *Manas* and the *Ātman* also must be seated there. Our experience also will confirm this. Men have seven upper and two lower orifices. At the time of natural death the *Prāṇa*, etc., go out of the body through the upper orifices. But in the case of a man who commits suicide by hanging himself by the neck, these *Prāṇa*, etc., go out of the body by the lower orifices. If the *Prāṇa*, etc., were located in the head they could, in the latter case, go out of the body by the upper orifices. But as a matter of fact they escape by the

lower orifices and hence it is evident that they are located in the heart alone. Although they are seated in the heart, it is also right to say that they have their seat in the head, because they can extend themselves as far as the head from the heart.

Then again another doubt arises as to whether it is the Mind or the *Ātman* that feels and suffers the pain caused by a wound in the leg. The Mind constituted, as it is, of the Elements cannot suffer the pain although it may merely cognise it through the skin, nerves, blood and flesh. As the *Ātman* is part and parcel of the LIGHT OF ALL

LIGHTS and as he is unconnected with the body, just like the outer cover and the substance of the tamarind fruit, he cannot be said to suffer the pain. As the pain is actually felt, it cannot at the same time be said that it does not exist.

We answer thus: Although it is constituted of the five Elements, the Mind, owing to the presence of the *Ātman*, is very well capable of knowing and suffering the pain. Besides, it is the Mind alone that identifies with itself every part of the body as "I" and "mine." He who identifies himself with anything becomes that very thing. As

the Mind is endowed with knowledge, it cannot be treated like the Elements. Therefore it is certain that the Mind alone suffers the said pain as well as all other pains and enjoys all the pleasures.

Ah! What a wonderful machine is this body and what am I to say of the still more wonderful powers of the Creator! By a peculiar process of differentiation of the compound Elements, five sets of *Tattvās* are produced by Him from each of the five Elements. They are :—

Bones, flesh, skin, nerves and hair produced from the first Element, Earth;

Excretion, urine, sweat, blood and semen produced from Water;

Hunger, thirst, sleep, laziness and lust produced from Fire;

Running, walking, folding, stretching, and wandering produced from Air;

Desire, vengeance, fear, shyness, and despair produced from *Ākāśa.*

Out of these twenty-five Tattvas or principles, the Creator, selecting blood and semen, and condensing in them the essence of the remaining twenty-three too, placed them, in the beginning, the former (blood) in a female and the latter (semen)

in a male and thereby caused this first pair to multiply by their union. Thus has the Creator of this world rid himself of the trouble of having to create at all times. This is the wonder of wonders!

Besides, the sixteen *Tattvas* (the 10 *Indriyas*, the 5 *Prāṇās* and the *Manas*) of the subtle body are different from the aforesaid twenty-five *Tattvas* of the gross body. For, the sixteen *Tattvas* of the subtle body might be compared to unbaked bricks and the twenty-five *Tattvas* of the gross body, to baked bricks. These two (subtle and gross) bodies will not therefore combine, but the Creator has united

them together in the following manner. The *Indriya* known as audibility, the substance sound and the space-direction are united together by a nerve. In like manner are the other *Indriyas* united together with the gross body by means of nerves.

Objection: The *Ātman* who is above the *Manas* and *Parākāśa* which is above the *Ākāśa* are quite unconnected with the Elements, just like the water on the lotus-leaf. Even then, could the Creator, if he wishes, unite them too to the body by means of nerves? Could these two (Light of *Ātman* and the Light of all lights) INDIVIDUAL AND UNI-

versal Lights be the powers of the Creator as moonlight is to the Moon?

Answer: The said two Lights (Ātmic and Paramātmic) unlike the Elements are immutable and cannot therefore be united with the Elements. They (the two Lights) transcend all the knowledge of the Creator. As the light of the *Ātman* (the 17th *Tattva*) illumines that of the *Manas* (the 16th *Tattva*), so does the Light of the Paramātman illumine that of the Creator. Therefore the said two Lights do not bear the same relation to the Light of the Creator as the moonlight does to the Moon.

II

PRACTICE.

In the first chapter the knowledge transcending the mind was likened to the ETHER IN THE POT and the knowledge transcending the ether was likened to the Great Etherial Space beyond ether. It was also therein decided that these two kinds of knowledge are one in essence. Even though we have come to such a decision and have also thoroughly understood the truth of it, yet the undue attachment to the body continues all the same. On brooding over the cause of this, I find that it is because we do not constantly meditate, as we should,

upon the Supreme Etherial Space by our mind (which is the 16th principle, as well as one of the internal organs of the soul).

When we strongly meditate upon the idea that "apart from the Undivided Supreme Light (of the Etherial Space) there is nothing else, not even an atom besides it," the *Manas*, *Prāṇas* and *Indriyas* become attuned to it and for a time enjoy the Supreme Bliss. Even then, they (the mind, etc.) very soon revert to their former positions like a ball thrown on a wall. They do so because they are tied down to this body. It is therefore better to give up the practice of meditating

upon the Supreme (Undivided Light) with closed eyes; and to meditate upon the same at all times even when engaged outwardly in matters of worldly intercourse. Now in case we always practise such meditation without cessation even when engaged in worldly affairs the chances are that we may not be able to perform our worldly duties properly; and hence the practical men of the world may deem us as insane. To avoid this, we should curtail, as far as possible, the items of worldly business; and engage only in the indispensable items. By doing so, we could, every now and then, renew the practice, and enjoy

the bliss even though we may often be disturbed by those indispensable worldly matters which require our attention. We could thus enjoy the Supreme Bliss without much break, and the people too will not then consider us as being insane.

Doubt: Just as a cow which is tied down to a pole with a rope, would think of the cowherd alone in the hope of his untying and letting her loose, even so, is it not necessary that we should meditate on *that one alone* who tied us down to this body?

Answer: It is he who does not know how he is tied down to the body that seeks for the agent, but

he who knows all about it and who has almost loosened the tie, does not mind the agent, and as he does not also feel the bondage, he does not care to have the help of another. Even then, for the sake of the world, he does, as far as possible, praise the Lord of the Universe during his intercourse with worldly people.

Doubt: Even though you are now in the habit of experiencing the Bliss of communion with the Undivided Light of the Great Etherial Space, yet, after the dissolution of your present body, this SELF could again be imprisoned in another body. Why? Because, the five great subtile elements from which

Manas and other *Indriyas* originated, would still continue without being annihilated, and these *Indriyas* could therefore manifest themselves again. On their remanifesting themselves, the experience of the Bliss of communion with the Undivided Light would be of little avail. If, for the purpose of avoiding the remanifestation of the *Indriyas*, the subtile elements be wholly annihilated, then the recurring periods (or the remanifestation) of the world would become impossible. Shall we then suppose that, in order that we may be excluded from subsequent creations, the Lord of the Universe would,

as a distinguishing mark, cause our purified SELF to be placed somewhere in the Great Etherial Space like a star in the firmament?

Answer: This supposition is wrong, because, the SELF which is likened to the ETHER IN THE POT will only become one with the Great Etherial Space when the pot is broken; and there is no reason whatever for its remaining like a star in the firmament afterwards The author of the Universe will include in the next creation, those souls alone that come under his jurisdiction, and not those who do not come under his sway. The *Manas* and other *Indriyas* were

created by him out of the allotted portion of the five subtile elements alone and not out of the Supreme Expanse of Ether. If he had originally created them out of any portion of the Supreme Ether, then we might very well contend that in the next creation too he would bring them out again therefrom. If you are prepared to assert that, in the beginning, the SELF came out like a star, that it afterwards began to experience the pleasures and pains of the *Samsāra*, that it would overcome all pains with the help of the Lord, and that, at last, it would revert to its former state and remain a star for ever; I should then

say that it would necessarily melt like a star, fall down upon the earth and then, in the manner described by our great sages and seers, enter the womb and be born again. This has never been the case, and would, therefore, be an impossibility. It is therefore certain that when the SELF which was of the nature of the ETHER IN THE POT becomes one with the Undivided Light of the Great Expanse of Ether, the *Manas* and other *Indriyas* which were experiencing the pains and pleasures of *Samsāra* will also become extinct; and there is no reason whatever why they should be tied down to a body once again, even though the

subtile elements out of which they were first created would still continue after their neutralisation.

Question: Why is it that other people too do not meditate upon that Undivided Light, enjoy its Bliss and thus dilate upon their experience as you do?

Answer: Their speech and mind, having been directed by them outwardly and being also concentrated upon things external, are tainted by matters worldly. This Undivided Supreme Light can never be cognised by speech and mind so tainted. If, after realising this defect, they try to remove the said taint from their mind and then ardently and

constantly meditate upon that *Undifferentiated and Undivided Supreme Light*, then there is not the slightest doubt that they too will have a similar experience.

Doubt: Because now you have a little bit of mind remaining (not yet completely neutralised), you are able to experience the Bliss of that Undivided Light. After the mind is fully neutralised just before the time of dissolution of this body, there will be no room for such experience. Is it for becoming devoid of that blissful experience and for becoming mere void that you gained it after a great deal of practice? During deep sleep when

the mind is in a latent condition, we do not enjoy the pleasures arising out of all sorts of comforts given to our body by others. It is therefore but just and reasonable that you should decide that the pure mind will continue to exist even after the dissolution of the body.

Answer: Is it not because of the fact that I have yet the pure mind existing in me that my body still continues, and does not disintegrate? How can the pure mind exist after the dissolution of the body? Even after the complete neutralisation of the mind, that undivided blissful experience will never be lost, because, the Thing-in-

-itself is no other than Undivided Bliss. Who can say that the very form of Undivided Bliss itself will be devoid of the enjoyment of that Bliss. But being then devoid of body and *Indriyas*, one (who has fully neuteralised his mind) cannot be expected to communicate the nature of his enjoyment of that Bliss to another, just as we ordinarily do in the case of our pleasures of the senses. There is, therefore, no doubt of the fact that even after the dissolution of my body, I will be enjoying that Supreme Bliss.

Doubt: How can we see that Supreme Expanse of Ether when it is screened by the five great simple

elements that are eternal and indestructible? We are unable to see the man behind the screen without removing it. One is therefore led to doubt the genuineness of your experience which can be likened to that of domestic enjoyment of the virgin widow with her husband. May not therefore this experience be but hallucination?

Answer: This spiritual experience, the like of which I never had before, can never be false. That it is of a uniform nature is as plainly visible to me as that of a berry in in my palm. I further enjoy it permanently by my mind which is ever bold, never in the least affected

by the three kinds of human afflictions* and ever indifferent to pains and pleasures resulting from worldly losses and gains. The knowledge gained by meditating upon the Supreme Ether—which is screened by the five great elements—having led to the realisation of the Truth, as in the case of Samvādi-bhrama, it can never be false like the object gained as a result of Visamvādi-bhrama. Samvādi mistook the light of the lamp for the lamp and Visamvādi mistook the lustre of the gem for the lamp and both of them ran towards the object Although there

* *Ādhyātmika, Ādhidaivika and Ādhibhautika.*

is similarity as regards the unreality of their vision, yet what the former obtained proved to be real while the latter was deceived. Likewise, what is obtained and enjoyed by me is certainly the Truth.

Question: Even while experiencing this Undivided Bliss, the mind often becomes tainted by worldly intercourse, and sorrow results therefrom. If death takes place in such a sorrowful mental condition, will there not be re-birth for such a one, as his mind was not then meditating on the Undivided Light?

Answer: Just as a woman who is mourning over the death of her husband will not, at the same

time, be devoid of some consoling thoughts, at the prospect of her son's marriage and other items of domestic happiness even so, will be the position of one who dies with his mind occasionally disturbed by sorrows in the midst of his meditations on the Universal Undivided Light. He will not, therefore, be subject to re-birth.

Doubt: While I was in the habit of meditating on the SUPREME SELF with my eyes closed, the mind and *Indriyas* were returning to me very rapidly like a ball thrown on a wall from a position very near to it. But as I now practise meditation with my eyes open, they (the *Manas*

and *Indriyas*) return and remain close to the SUPREME SELF, like a ball thrown on a wall from a distance. As they (the *Manas* and *Indriyas*) thus remain always close to the SUPREME SELF in my waking state, I often experience the same proximity in my dreaming state too. But, because I have not this experience in my deep sleep also, it may be said that the absence of such experience may cause my re-birth.

Answer: His Majesty the King comes to my house, takes his seat in the outer verandah and returns to his palace after accepting *pan-supāri* from me. Now the public

would only say that His Majesty paid a visit to such a man in his house. None would say that His Majesty did not visit me in my house because he did not enter the inner apartments of my house. His Majesty does not ordinarily go to any other's house and my exceptional good conduct alone must have induced him to visit my house. If my conduct were questionable, His Majesty would not have honoured me with a visit. Even if I unintentionally committed a fault subsequently, I would only be awarded by His Majesty a very mild punishment. On the strength of this analogy, I must decide that

I will not be subjected to re-birth.

Question: The Light of *Ātman* occupies our heart without being tainted by our desires like a drop of water on the lotus-leaf and then shakes off our *Manas*, which is blended with the flesh of the heart like sugar in the flour, when we regularly meditate on the Supreme Undivided Light. Now, when the *Manas* is completely purified, and neutralised, the heart and the body will be destroyed. How then can the *Manas* be separated from the body?

Answer: As it is only the mind and the heart that are mixed up like sugar and flour, it is their bond-

age alone that will be destroyed (the knots being broken by the practice of meditation). There is no reason why the whole body should be destroyed. It is also a fact that the mind—which mainly occupies the heart—also pervades all other parts of the body and remain everywhere as closely together as milk and water. We can therefore separate them by meditation like the *Hamsa* or swan, which is said to be able to separate milk from water.

Doubt : Most probably you have not acquired habitual experience in the meditations on the Undivided Form of Light, because, you have not, like the insane, lost your me-

mory in matters relating to your body and the world.

Answer: Becoming oblivious of matters relating to the world, etc., cannot alone be said to be the sign of habitual experience in meditation. It is only when the height of insanity is reached that one becomes oblivious of matters pertaining to the body and the world. Ideas dawning upon the pure mind, when such ideas do not pertain to worldly affairs, are not insane ones. Even though, at times, the mind may lose sight of the Undivided Light, its experience in meditation must be termed habitual as the thought of the Supreme immediately recurs and asserts itself.

If at any other time than when meditating in solitude, this experience does not recur, then it could be said that it is not habitual. But in my case this experience recurs every now and then during my intercourse with the world. I must therefore decide that it is habitual.

Doubt: Because you had already studied the Śrutis, Smṛtis and other spiritual authorities on the subject, you acquired this experience. It is therefore highly necessary that you should have quoted those authorities here in their appropriate places to enable others too to gain this experience with greater facilities. Because you have not done so, this

treatise may not fully serve the purpose.

Answer: All good ideas that dawn upon the highly intuitive minds of the wise who have correctly understood the world and its many useful lessons, are themselves Śrutis and Smṛtis. Their intuitions alone are their great teachers. It is only when anything does not appeal to one's reason and experience that one should seek the help of Śrutis and Smṛtis. If reason and experience both agree, then Śrutis and Smṛtis too will agree with them.

Compare the statement in "Śākuntala," the well-known drama of

that immortal poet Kāḷidāsa, to wit:—

"All ideas that dawn upon the minds of those who possess divine qualities will certainly tally with those of the Śrutis and Smṛtis."

Doubt: Although there remains for me that practice of yoga * by which the physical body could, like the burning of a piece of camphor, be so burnt as to leave nothing be-

* Tradition says that Nṛsimha Yogīndra, the teacher of the famous Bhāskararāya, when he cared to live no longer in his physical body, had recourse to this practice and burnt it down in a few seconds, leaving no trace of it behind—not even ashes.

hind (not even the ashes to form part of the earth), yet I do not care for that practice for reasons given elsewhere. It may be thought, by some persons, that by our leaving the physical body behind to be converted into ashes in the end, after our *Manas* and *Indriyas* are completely neutralised and absorbed into the SUPREME ETHER, we may be subjected to re-birth on account of the ashes at least mixing up with the elements.

Answer: Re-birth in this case is out of the question, as all the Indriyas have been completely neutralised, leaving no trace of them behind (not even their ashes so to

speak). Another physical body is possible only in case the Indriyas are not completely neutralised. The soul whose organs (including *Manas*) are completely neutralised and absorbed into the Supreme Ether will never get another physical body. It has already been stated that the Lord of the Universe has not, in his quintuplication of the elements, included the Cidākaśa (the Supreme Ether of Knowledge or Intelligence) which is above those elements. It need not therefore be doubted, that by leaving the physical body behind, one will be re-born.

Doubt: Even though the Indriyas are created out of the five elements

they are like unbaked bricks. It has already been said that the physical body is like baked bricks. If so, even though the Indriyas may be neutralised, it may not be possible to annihilate the physical body like camphor.

Answer : By means of those effective processes such as restraining the Vital airs, &c., if the Indriyas are sufficiently ignited (*i. e.*, made like burning fire) then there is not the slightest doubt that the physical body could be completely annihilated by burning it like a piece of camphor.

Doubt : Is it not futile to think of annihilating the physical body before

completely working out the effects of Karmas that are yet in store? Should we not therefore calmly await death which would naturally follow the gradual and complete working out of Karmic effects.

Answer: If one were to follow the process prescribed for the purpose, he could at any time give up the body in the manner described. Even then it must be decided thet such a course is quite unnecessary for those who have attained the aforesaid habitual experience?

Thus ends the second chapter of Drāvida Sūtra written by Appaya Dīkshitācārya.

THE AUTHOR'S LIFE.

A Brief Sketch.

Appaya Dīkshitācārya or *Appayācārya*, the latest and the ablest exponent of the ancient *Vaidika-Sāṅkhya-Yoga* system called *Anubhavādvaita* or the realisation of the secondless, was the seventh descendant of the illustrious *Nīlakantha Dīkshita*, the well-known author of "*Ananda-Sāgara-Stava*" and other works, and whose life-sketch is published in Part XI of the *Kāvyamālā Series* by the Nirṇaya Sāgar Press, Bombay. This *Nīlakantha Dīkshita* was the nephew (younger brother's son) of the great *Appaya Dīkshita*, the author of 104 works.

Appayācārya was a God-intoxicated *Brāhman*, who spent 45 years of his unique life in concentrated meditations, in teaching a select number of disciples, and in writing valuable religious and philosophic treatises. This seeker after God, an old fashioned *Gṛhastha Ācārya*, whose *Sarma* was *Subrahmaṇya* who in his second *Āsrama* was severally known as *Appaya Siva*, *Appaya Dīkshita*, *Appaya Dīkshitācārya*, *Appayācārya*, and who in his fourth *Āśrama* was called *Akhandaikarasānanda*, was born in the month of *Āvaṇi*, 1011 M. E. (August-September 1835, A.D.) as the son of a *Brāhman* land-holder, a native of Pattamadai, in

the Tinnevelly District of the Madras Presidency (S. India).

This saint and seer voluntarily gave up his patrimony and chose to lead the typical *Brāhman* life of poverty, depending upon *Unccha Vṛtti* from his age of discretion. He had his divine illumination in his twenty-fourth year, and Kosmic Consciousness dawned upon his pure mind in his twenty-eighth year. An excellent cadjan MS., among others, closely written by this author in fine *Grantha* characters is preserved in the Adyar Library. It was asserted by his son (*Subrahmaṇya Dīkshita*—an intellectual prodigy—who lived with me for some time at Madras)

that he wrote this and several other works during nights (in perfect darkness and without the help of any material light) after he came out of his *Samādhis*. We are at liberty to take this and other items of information of the kind for what they are worth. We have sufficient proofs from his life and writings that he was a highly illumined and inspired sage and an unostentatious, orthodox *Vaidika Brāhmaṇa* of very bold, eclectic and broad religious and philosophic views. According to his autobiography written in the *Saṃskṛta* language (and preserved in the Oriental MSS. Library, Mysore), he was a friend and

admirer of the famous *adept-yogin* called *Gaṇesa* or *Tailangi Swāmi* of Benares.

On more than one occasion he went on his pilgrimage to Benares on foot and enjoyed the friendship of the said *adept-yogin.* During his pilgrimages to Benares and other places, he was also seeking out his disciples. In his religious tours in Southern India, he was entertained and honored by the then *Mahārājah* of Mysore, the then *Sringēri Swāmi*, other ruling chiefs, Rajahs, Nobles and Government officials.

He had to experience persecution too, as usual, at the hands of the ignorant *Brāhmans* who would not

and could not comprehend the value of his teachings, and there were also futile attempts to excommunicate him. He was, so to speak, kindness, knowledge and love personified. He translated into Tamil several of his large works for the benefit of his disciples. His valuable commentaries on the *Rāma Gītā* and *Yoga-Sara* were evidently translated by him into Tamil for the benefit of his disciple *Ananta Nārāyaṇa Pillai* who was a successful lawyer practising in one of the Civil Courts of the Tinnevelly District, whose love and reverence for him is unbounded and who now, in his old age, is leading a retired life

and practising the *Atma-Yoga* learnt from this *Ācārya*, at Parattavayal, Sāligram Post, Paramakudi, Madura District.

Wishing to secure the Tamil Commentaries of *Yoga-Sāra*, which was said to be in the possession of none else but this disciple, I wrote to Anantanarayana Pillai for its loan for a few days. He wrote in reply to the effect that he could not be without it even for a day and that a copyist may therefore he deputed to his place to have a copy taken without interfering with his daily study of it. He likened the aforesaid *Yoga-Sāra* and *Rāma-Gītā* Commentaries, in Tamil, to his two

eyes and also stated that he felt his incompetency to describe the greatness of the teacher.

The onerous task of publishing his writings in *Saṃskṛt*, English and Vernaculars, was by himself entrusted to me, one of his disciples. After many years of patient study and research, I was able to find out that all his writings are based on *Tattwasārāyaṇa*—an old *Vedāntic Itihāsa* which is as voluminous as the *Rāmāyaṇa*, and on the *Brahma Sūtra* portion of which, his great ancestor *Appaya Dīkshita* has written an unrivalled commentary called *Adhikaraṇa Kañchuka*; and on other portions of which he has himself

written his own invaluable commentaries such as those of the 108 Upaniṣads, &c. I have therefore decided to publish the whole text of *Tattvasārāyaṇa* as also his Sanskrit Commentaries on the 108 *Upaniṣads* based upon it.

The Universal nature of his religious and philosophic teachings will undoubtedly be appreciated by the world at large, only several decades after all his important works are published, read and digested by intelligent seekers after God. There are already several Eastern and Western students who appreciate them and who are trying to bring them to the notice of the religious public.

Appayācārya was a worthy contemporary of Śrī Rāmakrisṇa *Paramahamsa.* The gist of Appaya's teachings can be understood from the first four books of Practical Vedānta and Bālabodhini in English. He was more in favour of leading a householder's life than that of a *Sanyāsin.* He died (at Nāraṇammālpuram, where he was settled by his disciples during the latter part of his life) on the *Vyāsa Pourṇīmā* day, *Āni* 1076 M.E. (June-July 1901 A.D.), exactly thirty days after the death of his loving, dutiful and cultured wife ; and fifteen days after he had become a *Sanyāsin*, leaving behind him a worthy son

(who died on the 23rd April 1904), and some daughters (still living), a number of faithful disciples (Brāhmans and non-Brāhmans) and also 150 valuable works or more (mostly in MSS.) on *Sāṅkhya-Yoga-Samuccaya*. The extent of his works measured in *Granthas* (a *grantha* being equal to 32 letters) is stated to be over 2,50,000 (two lakhs and a half).

For a detailed list of his important writings, the reader is referred to the "Bibliography of *Sāṅkhya-Yoga-Samuccaya* Works" with a preface to it by Dr. F. O. Schrader. He is also referred to the *Bāla-bodhinī* as also to the "Descriptive

Catalogue of Upaniṣad MSS." and the "Preliminary List of *Saṃskṛt* and *Prākṛt* MSS., in the Aḍyar Library," to the catalogue of MSS. in the Government Oriental Library, Mysore, and to the *Catalogus Catalogorum*, Vol. III.

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OURTH BOOK OF

RACTICAL

EDÁNTA

KARMĀDI SAMUCCAYA

A

FOURTH BOOK OF PRACTICAL VEDANTA.

Appaya Dikshita, Pattamadai

FOURTH BOOK OF PRACTICAL VEDĀNTA

DEALING WITH THE NECESSITY OF SIMULTANEOUSLY HAVING RECOURSE TO THE FOUR FACTORS—KARMA, JNĀNA, BHAKTI AND YOGA—AS THE SAFEST AND SUREST MEANS FOR ATTAINING THE SUMMUM BONUM OF LIFE.

TRANSLATED INTO ENGLISH

BY

PANDIT G. KṚṢṆA ŚĀSTRI.

FIRST EDITION.

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INTRODUCTION.

We find the following extract, under No. 127, in the "Bibliography of *Sāṅkhya-Yoga-Samuccaya* Works":—

This is a portion of an original Sanskrit work in which 32 cases involving knotty problems of *Vedānta* are decided by having recourse to a very ingenious method which the author *(Appaya II.)* has adopted for the purpose. *Śrutis*, *Smṛtis*, *Itihāsas*, *Purāṇas* and *Āgamas* are taken as Divine Codes of Law; and *Jīvanmuktas* of three grades, (*viz.*,

Householder, *Sannyāsin* and *Avadhūta*) are respectively represented as Judges of the three Courts, *viz.*, that of FIRST INSTANCE, that of APPEAL and that of FINAL APPEAL. Then cases for the decision of Vedānta points are admitted on the respective files of these Judges, and finally disposed of in the manner of regular Law-suits. The author's legal acumen is wonderfully displayed in these decisions. His knowledge of Law and Procedure cannot but be admired by any one who reads his PLAINTS, WRITTEN STATEMENTS, ORAL AND DOCUMENTARY EVIDENCE on both sides, ARGUMENTS OF VAKILS on either side, JUDGMENTS of Lower and Appellate Courts and many other

matters that are recorded by him in this work. This Case (one out of 32 decisions) was translated into English and contributed to the *Hindu Heritage* in the year 1900.

Important Cases reported by Appayacārya are enumerated below:—

1. Varṇāśrama-vyavahāra.
2. Svīkāra-vyavahāra.
3. Karmādi-samuccaya-vyavahāra.
4. Māyāpati-vyavahāra.
5. Māraṇa-daṇḍa-vyavahāra.
6. Kṛṣi-vyavahāra.
7. Paraloka-vyavahāra.
8. Saccidānanda-Ṛṇa-vyavahāra.
9. Ekāneka-vyavahāra.
10. Utpatti-vivarta-vyavahāra.

11. Kāmādi-cora-vyavahāra.
12. Ṣaṇmata-vyavahāra.
13. Catuṣkaivalya-vyavahāra.
14. Sthāvara-Jaṅgama-sva-vyava-hāra.
15. Niṣkāma-puṇya-vyavahāra.
16. Krayaśeṣa-vyavahāra.
17. Sākṣi-bheda-vyavahāra.
18. Īśā-doṣa-traya-vyavahāra.
19. Jñāna-yoga-vyavahāra.
20. Bhiṣag-jyotiṣādi-vyavahāra.
21. Aṇimādi-siddhi-vyavahāra.
22. Dāna-vyavahāra.
23. Antya-smṛti-vyavahāra.
24. Kālakṣepa-vyavahāra.
25. Haṭha-rājādi-vyavahāra.
26. Jīva-praveśa-vyavahāra.
27. Tyāga-grahaṇa-vyavahāra.
28. Brahma-randhra-vyavahāra.

29. Varīyo-lakṣaṇa-vyavahāra.
30. Nirduṣṭeśvara-vyavahāra.
31. Adhikāra-vyavahāra.
32. Sva-svādhīnī-karaṇa-vyavahāra.

Of the above, No. 3, "Karmādi Samuccaya" is now for the first time published in book form, as a fair specimen of the cases reported. Lawyers especially may find it pleasant reading if Religious and Philosophic matters are presented in this garb. Should this edition find a ready sale, the publishers will be happy to bring out a complete translation of the whole work in due course of time.

FOURTH BOOK

OF

PRACTICAL VEDĀNTA.

IN THE COURT OF FIRST INSTANCE.

No. 3. *Karmādi-samuccaya–vāda.*

Jñāni, the Plaintiff in this case, stated in his plaint as follows:

That his *Guru* taught him that all must attain *Mokṣa* by (the one *sādhana*) *Jñāna* or knowledge alone; that he therefore underwent a complete course

in the *Vedānta-śravaṇa* and that he has thereby become a *Jñāni*;

That the Defendants, (1) *Yogin*, (2) *Bhakta* and (3) *Karmi*, respectively, contend that *Yoga*, *Bhakti* and *Karma* are the chief means for attaining *Mokṣa*; that they delude all the people and lead them astray by denouncing *Jñāna*;

That the defendants do not heed to his several arguments and advices;

That no one will be freed from the bonds of this *Samsāra* unless and until he gains the knowledge of the Ātman;

and prayed that the Court will therefore be pleased to declare that the Defendants are not entitled to preach their respective doctrines which spoil the people and that the Plaintiff alone be licensed to teach the public that they may be benefited thereby.

The Defendants appeared in obedience to the summons issued by the Court and filed written statements as follow :—

The first Defendant *Yogin* stated:

That (the *Trikāraṇas*) mind, speech and body of man will be purified only by *Yoga* practice; that when they are purified, the *Jīva* will, of course,

attain *Mokṣa*; that the people will profit much by *Aṇimā* and other *Siddhis* that are acquired by means of yoga alone; that *Jñāna* is of the nature of such knowledge as "this may be eaten and this cannot be eaten;" that such knowledge is common to all, even to animals; and that he therefore said that *Mokṣa* can be attained by means of *Yoga* alone—and not by *Jñāna*.

The second Defendant *Bhakta* stated: That the mind, speech and body can be controlled through *Paramesvara's* blessings alone; that such blessings

can be got, the wise say, only by constant prayers; that he is for this reason seeking the blessings of the Lord by repeating His holy names, by praying constantly to Him, by meditating on His glory, and by other means; that he therefore advises others also to do the same for their good; that many people have their wishes gratified by the Lord's blessing; that the *Jñāni* possesses nothing worldly which is calculated to lead him to *Mokṣa*; and that therefore he said that *Mokṣa* is attained through *Bhakti* and not by *Jñāna*.

The third Defendant *Karmi* stated: That the sins of persons are counteracted and their *puṇyas* increased by the due performance of such of the *Śrauta-Smārta Karmas* as are enjoined on the respective *Varṇāśramas*; that he who is purified by such *Karmas* obtains in the ordinary course all that is enjoyable here and hereafter; that the good people of old are said to have performed these *Karmas* without neglect; that a *Jñāni* rejects such *Karmas*, rises above *Vidhi* (what is ordained to be done) and *Niṣedha* (what is prohibit-

ed); that he (*Jñāni*) acts as he pleases, begets sin, and being addicted to sensual pleasures, deludes the world by his arguments; and that therefore the Court will be pleased to declare him (*Jñāni*) unfit to teach the people, and to rule that *Varṇāśramācārās* should positively be observed for the sake of spiritual progress.

The Court, not having clearly understood the nature of the case on perusing the written statements, called upon the Defendants to state their respective cases once more, and after hearing their lengthy arguments framed the following issues:—

FOR THE PLAINTIFF TO PROVE :

1. That *Mukti* can be obtained by *Jñāna* alone. 2. That the Defendants deceive the people.

FOR THE FIRST DEFENDANT TO PROVE;

1. That *Yoga* is the only means of purifying the mind, speech and body. 2. That *Mokṣa* can be obtained, in due course, by *Yoga*. 3. That even the animals possess that *Jñāna* which the Plaintiff owns.

FOR THE SECOND DEFENDANT TO PROVE:

1. That the mind, speech and body are purified only through *Paramesvara's* blessings. 2. That His blessings can be obtained only by means of

prayers, repetition of His holy names, etc. 3. That prayers, etc., produce everything desired by the devotee. 4. That the *Jñānis* have no distinguishing features.

FOR THE THIRD DEFENDANT TO PROVE :

1. That *puṇyas* are multiplied and sins destroyed by *Śrauta-Smārta Karmas*. 2. That *Karmas* secure happiness here and hereafter. 3. That a *Jñāni* commits sins alone and 4. That he deceives the world.

Then the parties to the suit filed their respective list of witnesses.

The Plaintiff cited—1. *Śuka*, 2. *Jadabharata*, 3. *Dattâtrēya*

and 4. *Ṛbhu*, as his witnesses.

The 1st Defendant cited—1. *Agastya*, and 2. *Bhûsunda*, the two male adepts, 3. *Sulabhā* and 4. *Cūdālā*, the two *female adepts*, as his witnesses.

The 2nd Defendant cited—1. *Prahlâdā*, 2. *Nârada*, 3. *Durvâsas* and 4. *Mârkandéya*, as his witnesses and,

The 3rd Defendant cited—1. *Āpastamba*, 2. *Drâhyâyana*, 3. *Āśvalāyana* and 4. *Bodhāyana*, as his witnesses.

Then, the Court fixed the date of hearing and received the documents,—*Srutis*, &c.,—in evidence.

At this stage of the case, the

Samuccayavādi (he who contends that all the four—*Karma*, *Jnāna*, *Bhakti* and *Yoga*—are equally necessary for *Mukti*) applied to the Court to be made a party to the suit.

The supplemental Defendant stated: that the Sages assert that he who observes all the four equally is alone entitled to *Mokṣa*, and that *Mukti* cannot be obtained by following any one of the four; that all these four are mentioned by the *Srutis* and other authorities as equally important; that if one alone is accepted, the remaining three as well as the

Sastras that maintain them will become useless; that the ancient sages are also said to have accepted the *Samuccaya-vāda*; and that therefore the Court will be pleased to reject the contentions of the Plaintiff and the Defendants, and to establish his *Samuccayavāda* as it is the only *Vāda* that will benefit the world.

The Court thereupon made him a party and framed additional issues.

FOR THE SUPPLEMENTAL DEFENDANT TO PROVE:

1. That *Mukti* is possible, only by *Karmādi samuccaya*, *i. e.*, by accepting *Karma*, *Jnāna*,

Bhakti and *Yoga* as equally important. 2. That all those that are mentioned in the *Srutis* and other authorities must be strictly followed. 3. That the ancient sages observed all the four—*karma* and the rest. 4. That any one alone, of the said four, will not be conducive to the good of the world.

Then the supplemental Defendant cited: 1. *Vasishṭha*, 2. *Gautama*, 3. *Atri* and 4. *Bharadvāja* as his witnesses.

On the day of hearing, the Plaintiff's witnesses appeared in Court without summons. Then *Suka*, the Plaintiff's 1st witness, was put in

the witness-box and the Court addressed him thus :

" Oh *Brāhmin* sage ! You are very famous for your knowledge. This case has to be decided by your evidence alone. Speak out, therefore ; the truth and nothing but the truth."

Śuka replied : " The honourable Court knows that I am impartial as I am devoid of attachment to anything, hence my evidence need not be suspected. Although *Karma*, *Bhakti*, and *Yoga* are, no doubt, necessary requisites for *Mokṣa*, when the intention of all the *Śāstrās* is taken into consideration, we can say that *Mokṣa* is realized by

Jnāna alone. *Karma*, *Bhakti* and *Yoga* devoid of *Jnāna* can only secure enjoyments. He who is devoid of knowledge, even though he may be endowed with all the other qualifications, will not be intelligent. Knowledge is the only thing that promotes intellectual progress. Therefore all should attain *Mokṣa* by knowledge alone."

The Plaintiff's second witness *Jadabharata* stated: "*Karma*, *Bhakti* and *Yoga* are useful for those whose intellectual progress is limited, but those who are intellectually great, attain *Mokṣa* by *Jnāna* alone. *Karma* etc., pertain to *Dvaita*; besides they are difficult

to be observed. They, *Karma* etc., are opposed to *Advaita* and those who aspire for *Mokṣa* ought to reject them. But *Jnāna* is inseparable from *Advaita* and it is capable of securing infinite happiness."

The Plaintiff's third witness *Dattātrēya* stated: "Some persons tax upon the people by teaching them that *Karma*, *Bhakti* and *Yoga* are supremely important. Even then, as there are others who teach the people that *Karma* etc., only promote *Jnāna*, the *Jnānīs* have no cause to complain. As the majority of the people in the world are bent upon following the *Karmīs*, the *Bhaktas* and the *Yogins*, the cause

of the *Jnānis* has been weakened. This evil should be remedied by the Court, by declaring that *Jnāna* is of supreme importance. If the opponents of *Jnāna* gain the day, the world will be spoiled."

The Plaintiff's fourth witness *Ṛbhu* stated: "The people, who teach the public that *Karma, Bhakti* and *Jnāna* are auxiliaries to *Mokṣa*; are very rare in this age of *Kali*. The Court should, therefore, punish those persons—who, pretending to be the respective *Āćāryas* of the *Karma, Bhakti* and *Yoga mārgas*, teach the people that the *Karmas* etc., are solely recommended in the *Sāstras* for securing enjoyments

and not for promoting *Jnāna*—and should further declare that knowledge or *Jnāna* should be spread throughout the country. Failing which human progress, spiritual as well as material, is impossible.

Then the first defendant's witnesses were examined:—

The first witness *Agastya* deposed as follows: "As *Karma, Bhakti* and *Yoga* serve to purify the *Trikaraṇas* (mind, speech and body) and as *Yoga* is more effective than the rest in that respect, the wise people who are intellectually advanced, should follow this *Yoga mārga.* The *Nādis, Indriyas* and *Ćitta* are purified by the help of

(*rēčaka, pūraka* and *kumbhaka*) *Yoga* alone and not by mere lip-philosophy. The Court should, therefore, reject the *Jnāna-vāda* and establish the *Yoga-mārga*.

The second witness *Bhūsuṇḍa* deposed to the following effect: "As there is nothing left to be done after one has completely effected the purification of the *Trikaraṇas* by the continuous and successful practice of *Yoga*, *Mokṣa* will naturally result from it. True it is, there is no other way of attaining *Mokṣa* except through *Jnāna* But, alas! is it not because people are devoid of *Yoga* practice, that they become slaves to passions that

cannot be controlled by other means?"

The female witnesses, seated behind a screen, were then examined:

The third witness *Sulabhā* stated: *Aṇima* and other *Siddhis* are acquired by *Yoga* alone and not by *Jnāna*, *Bhakti* or *Karma*. It cannot be said that *Siddhās* do not attain *Mukti*. Do not *Ādhikārikas* (persons appointed by Lord *Parameśwara* to various offices in His spiritual Government) enjoy both *Siddhi* and *Mukti*? Therefore *Yoga* should be established and *Jnāna* rejected.

The fourth witness *Cūdālā* stated: "The knowledge referred to by the Plaintiff is not possessed by beasts.

Even then, a *Jnāni* devoid of *Yoga*-practice, not being able to control his passions, becomes addicted to sensual pleasures and thus degrades himself to the level of beasts. Therefore *Jnāna-vāda* should be set aside and *Yoga* established."

The evidence of the second Defendant's witnesses was then recorded.

The first witness *Prahlāda* stated: "Without the mercy of the Lord, no one will be able to attain *Mokṣa*. Although it is admitted by all the sages, that the worship of the Lord with devotion coupled with *Jnāna*, purifies the devotee and gives him the desired fruit, the second Defend-

ant being quite indifferent to *Saguṇopāsana* (worship of God in some form as contrasted with His formless conception) contended that (*Saguṇa*) *Jnāna* was useless."

The second witness *Nārada* stated: "Although the Lord can be worshipped by means of hymns, prostrations and in several other ways, He can be sooner propitiated by repeating His holy names. The *Jnāni* who aimlessly wanders about without repeating His holy names as if he is deaf-mute, will never attain *Mukti*."

The third witness *Durvāsas* stated: "He who has the unbounded blessings of the Lord *Parameśwara* can

certainly have all his wishes realised."

The fourth witness *Mārkaṇḍeya* stated: "He who is fully blessed by *Parameśwara* the Lord of the Universe, will possess such distinguishing marks, as the faltering of speech, the shedding of joyful tears and such other signs, that indicate the near approach of his *Mukti*. The *Jnāni* has none of them. Although *Jnāna* is auxiliary to *Bhakti*, knowledge devoid of devotion is fruitless. The Court should therefore decide in favour of *Bhakti* alone."

Then the third Defendant's witnesses were examined.

The first witness *Āpastamba* said: "*Puṇyas* (merits) multiply and sins vanish by the performance of *Agnihotra, Aupāsana* and such other *Vaidika Karmās* as are enjoined on the respective *Āśramas*. Those that adhere themselves to their respective *Āśrama-Karmās* are reckoned by the sages as so many second suns in this world in human shapes. In fact that the sages thus hold the *Āśrama-karmās* in such high estimation is sufficient evidence to show that *Puṇyas* increase and sins vanish by performing such *karmas*."

The second witness *Drahyāyana* said: "All the *Śāstras* with one

voice declare that by *Puṇya-karmas*, people enjoy complete happiness in this world by obtaining cattle, wealth, children, etc., and then, after death, go to heaven to enjoy the pleasures there. Even now, those on whom such *Karmas* are enjoined, do perform with devotion all the *Karmas* (beginning from birth ceremonies and ending in funeral rites and anniversaries) as laid down in my Sūtras. Therefore *Karmīs* alone enjoy all happiness."

The third witness *Āśvalāyana* stated : "The Cause of *Karmās* alone prevails. Because, we see that these *Karmās* are even now performed by

the twice-born classes of the present age in an abridged form at least and the *Śrutis*, *Smṛtis* and other authorities declare that their ancestors (the *Ṛshis*) performed these *Karmās* in right earnest as laid down in the *Śāstrās*. Our ancestors, the *Ṛshis*, attained such greatness only by such *Karmās*."

The fourth witness *Bodhāyana* stated: "Some *Jnānis* in this world, considering themselves *Ativarṅāś-ramins* and believing that they will be unaffected by *Puṇyas* and sins, commit sins by following their own mental inclinations, and thereby mislead the innocent and the ignorant. Therefore, *Jnāna-vāda* should

be set aside, and the cause of *Śrauta-Smarta-Karmās* upheld.

Finally the evidence of the Supplemental Defendant's witnesses was recorded.

The first witness *Vasiṣṭha* stated: He whose *body* is not purified by *Karmās*, *speech* by *Nāma-sankīrtanas* and *mind* by the practice of *Yoga*, will not attain *Mukti* by his *Jñāna* alone. If *Jñāna*, without the aid of *Karmās* etc., is capable of securing *Mukti*, then, it could be said that *Mukti* is attainable by mere *Jñāna*. Such a thing is impossible. Therefore the contention that *Jñāna* alone is sufficient for *Mukti*, should be

rejected and the *Sarvasamuccaya-vāda* (the contention that *Karma*, *Bhakti*, *Jñāna* and *Yoga* are equally important, for purposes of *Mukti*) upheld.

The second witness *Gautama* said : Some persons contend that because *Karma*, *Bhakti* and *Yoga* that are enforced by the *Vedās* must have been duly observed by the aspirant in his previous births, *Jñāna* alone will be sufficient for him in this life, for attaining *Mukti*. As all persons having bodies are bound in this world by *Varṇā-śrama-dharmas*, *Karma* and the rest must necessarily be performed at least in the abridged form.

Therefore the contention that *Jñāna* alone is sufficient is untenable.

The third witness *Atri* stated: *Brahmā*, *Prajāpati*, *Vasus*, *Rudras*, *Ādityas* and others are said to observe all the four—*Karma*, *Bhakti*, *Jñāna* and *Yoga*. Although the people worship the abovenamed *Devas* by means of *Karma* etc., yet they are themselves said to observe these *Karmās* etc., for the benefit of the world. Therefore the *Samuccaya-vāda* must be upheld.

The fourth witness *Bharadvāja* stated: As cooking becomes impossible without fire, fuel, water and rice, a cook has recourse to all the four at a time. Likewise the world

will be greatly benefited by simultaneously observing all the four—*Karma*, *Bhakti*, *Jnāna* and *Yoga*. Therefore the Supplemental Defendant's contention must be upheld.

The Judge after hearing the parties and carefully perusing the records pronounced the following

JUDGMENT :—

The Court is not satisfied with the evidence adduced by the Defendants to prove their contentions. The evidence on the side of the Plaintiff is reliable. All his witnesses are venerable *Sanyāsins*. They have unanimously supported the Plaintiff's contention. The documents, *Srutis* etc., on which

the Plaintiff relies, also plainly state that without *Jñāna*, *Mokṣa* is impossible to be attained. The evidence adduced by the Defendants seems to support the Plaintiff's rather than the Defendants' case.

Agastya partly admitted that *Jñāna* is also one of the means by which *Mukti* is attained and he did not entirely deny it. *Bhūsuṇḍa* has said that *Jñāna* must be supplemented by other means also.

Sulabhā too has not denied *Jñāna*. By her stating that the eightfold *Siddhis*, *Aṇima* etc., do not retard the *Mokṣa* of *Ādhikārikas*, we have to understand that they are needless for purposes of *Mokṣa*. *Cūdālā* also

said that by *Jñāna* is not meant that knowledge which is possessed by beasts. Such rulings of the *Srutis* as "*Yoga* ought to be known by *Yoga* and by *Yoga* is *Yoga* increased" are overruled by the *Sūtra* which rejects *Yoga*. Therefore, the first Defendant's witnesses are only indirectly supporting the Plaintiff's contentions.

Prahlāda said that *Bhakti* which is coupled with *Jñāna* will alone secure *Mukti*. The charge of being deaf-mute will not prejudice the case of *Jñānī*, because *Jñāni* is said to wander about like one who is deaf and dumb, blind and ignorant. As *Jñāni* is free from all desires, he

does not care to realise everything that is desired, as referred to by *Durvāsas.* The *Jñāni* will not therefore seek the Lord's blessing. *Mārkandeya* has praised *Jñāna* by saying that it is auxiliary to *Bhakti.* Thus the evidence of the second Defendant's witnesses also support the Plaintiff's case.

The *Śruti* says that *Jñāni* is not bound by *Vidhīs* and *Niṣedhas.* So, the *Jñāni* will not be subjected to the sins referred to by *Bhodhāyana.* Therefore, the evidence of the third Defendant's witnesses is also not prejudicial to the Plaintiff's case.

By the *Samuccaya-pakṣa* advocated by *Vasiṣtha* and three others

who gave evidence for the supplemental Defendant, the *Śāstras* cannot be said to aim at one thing. Their contention cannot therefore be upheld. Aiming at many things is well suited to mad men. If it be asked "Is it right to call *Vasiṣṭha* and others mad?" the reply is "Is it right to call *Śuka* and others, mad?" We do not call *Vasiṣṭha* and others mad. We only say that they advocate the *Samuccaya-vāda* for the sake of the aspirants who are very slow in their progress.

The *Srutis* say that, in all the Yugas alike, those aspirants who make rapid progress can attain *Mukti* by *Jñāna* alone, devoid of

Karma etc. In the *Muktikopaniṣad* it is said that by *Jñāna* alone is Kaivalya attained and not by *Karma*, *Sankhya*, *Yoga* and *Upāsana*. It is just and reasonable to say that the all-pervading *Brahman* devoid of attributes and duality, should only be *known*. *Yoga*, *Bhakti* and *Karma* cannot find a place there. That *Smṛti*, which says that the *Jñānis* who are *Tattvadarśins* will initiate the aspirants, speaks of *Jñānis* alone as teachers. *Yoga* etc., pertain to *Dvaita* and they are opposed to *Advaita*. They should therefore be rejected. Or let them be the preliminary courses through which the aspirant has to pass,

before his becoming a *Jñāni*. They (*Yoga* etc.,) are merely auxiliaries to *Jñāna* inasmuch as they are far away from *Mokṣa*.

For these reasons, the Court, rejecting all the contentions of the Defendants, upholds the Plaintiff's contentions. It is therefore declared that Defendants who are inferior to the Plaintiff, in every respect, should become his disciples after giving up their observances for the purpose of gaining *Brahma-Jñāna* through *Vedānta-śravaṇa*.

Whereupon all the four Defendants preferred their appeal against the decree of the *Gṛhastha-jīvan-mukta* to the Court of *Sanyāsi-*

Jivanmukta. The memorandums filed by them contained their respective grounds of appeal, and also contained complaints of injustice. The Appellate Court after admitting the appeals, called up the records from the Lower Court and heard the arguments of either side on the date fixed for hearing. The case then having stood over for some days for judgment, the Court delivered the following

(APPELLATE) JUDGMENT :—

The contentions of the Plaintiff and Defendants 1 to 3 are rejected, and the fourth or the Supplemental Defendant's contentions are upheld by this Court.

Vasiṣṭha and others, his (4th Defendant's) witnesses have conclusively proved the superiority of *Samuccaya-vāda*. They have also disproved the contentions of others. Their statements are not opposed to *Śruti*, reason and experience, but are fully borne out by them. The objection raised by the Lower Court for establishing the *Samuccaga-vāda* (*viz.*, that the *Sāstras* cannot be said to aim at one thing,) can easily be met by saying that all *Śāstras* uniformally aim at one thing *i.e.*, these four things—*Karma*, *Jñāna*, *Bhakti* and *Yoga*. He who observes all these four cannot be mad. Is not he mad, who doubts whether

this could be done or not? How could he be termed mad who, after determining that all these four should necessarily be observed, acts accordingly? He who observes all the four (*Karma* and the rest) as equally important for the purposes of *Mokṣa* is the most intelligent aspirant who will make rapid progress and cannot therefore be called dull and slow in progress. As the four (*Karma* etc.) are equally serviceable and interdependent on each other, they are equally great. One of them cannot be said to be superior to any of the rest. If one is considered superior, the rest must necessarily be rejected as inferior

on attaining that superior one. If any one of them is so rejected by the *Śāstras* themselves, then it will be well for us to hold that one is superior to the other. As it is authoritatively laid down that even *Jīvanmuktas*, until their bodies fall, should follow the dictates of the *Śāstrās*, it cannot be said that *Karmās* etc., only mark the gradual steps towards *Mokṣa*.

The *Śrutis* that extol *Karmās* say that one should perform them until death. The *Śrutis* that extol *Bhakti* say that the highest *Bhakti* should be placed on the Lord and the Guru. The *Śrutis* that extol *Jnāna* say that all bonds will burst on

knowing the Lord. The *Srutis* that extol *Yoga* say that he who practises *Yoga* unerringly becomes immortal. In this manner, there are *Srutis* and quotations from *Smṛtis*, *Itihāsas*, *Purāṇas* and *Āgamas* to extol them as well as to deprecate them. The authorities that speak of them as near or distant means as the case may be, were intended to give predominance to one of them at a time and are therefore not reliable. All the four are laid down as equally important until *Mokṣa* is attained, when all of them will disappear once for all. Just as *Brahman* could be known, so could *Brahman* be attained by means of *Bhakti*, *Karma*,

and *Yoga.* By meditation was *Brahman* seen, says the *Śruti*. Hence *Dhyāna-Yoga* or meditation regarding the identity of the *Brahman* and the SELF, is indispensible. Being peaceful at heart approach *Brahman* says another *Śruti*. Hence *Bhajana* or *Upasana* for approaching *Brahman* for the purpose of merging the SELF into that Immortal SELF, is indispensible. Perform the *Savikalpa-Samādhi* called *Śabdānuviddha* (*i. e.*, I am that Existent-Bliss, Intelligent, Non-dual, and Self-Luminous *Ātman*) says another *Śruti*. Hence *Samādhi* (*Karma*) is indispensible. Thus all the four are indispensible and only

the judgment of the Lower Court in this case can be dispensed with. We shall now sift the oral evidence on record.

The Plaintiff's first witness *Śuka*, notwithstanding his being a sage who attaches all importance to *Jnāna*, has partly admitted that *Karma*, *Bhakti* and *Yoga* are also necessary for purposes of *Mokṣa*. This statement supports the case of the Supplemental Defendant. The argument of *Śuka* to the effect that, he who is devoid of *Jnāna* even though he may be endowed with all the other qualifications will be very slow in his spiritual progress, is duly met by the defence witness-

es. Agastya has said that mere *Jnāna* is only lip-philosophy. Bhūsunda has said that men devoid of *Yoga* become addicted to sensual pleasures as they are unable to control the *Indriyas* without the aid of *Yoga*. The witnesses on the side of the 2nd and 3rd Defendants have also deposed to the same effect.

The second witness *Jadabharata* has said that *Karma*, *Bhakti* and *Yoga* are useful for weak intellects and that *Jnāna* alone is sufficient for highly advanced intellects. He has also said that *Karma* etc., pertain to Dvaita, that they are difficult to be observed, that they are

opposed to *Advaita-Jnāna* and that therefore the aspirant should reject them. These evidently appear to be contradictory statements. *Jada-bharata*, is no doubt, a *Mahātma* and his statements cannot be contradictory. The Lower Court too has not commented on the same. But this apparent difficulty has been removed by the 3rd witness *Dattātreya* and the 4th witness *Ṛbhu*. Some persons contend that *Karmās* etc., are useless for the purpose of promoting *Jnāna*, and others again contend that they are useful. Such being the case, a line of distinction should be drawn and it should be clearly understood

that *Kāmya-Karmās*, *Saguṇa-Bhakti* and *Hatha-Yoga* are useless for purposes of *Mokṣa* as they only serve to retard *Jnāna*; and that *Nishkāma-Karma*, *Nirguṇa-Bhakti* and *Rāja-Yoga* are very useful for the purpose of promoting the knowledge of *Ātman*. In this manner all the witnesses on the Plaintiff's side support the contentions of the Supplemental Defendant. The Plaintiff's witnesses do not condemn such *Karmās* etc., as are calculated to promote *Jñāna*. The Defendants' witnesses have, likewise, not condemned such knowledge as is calculated to help on the said *Karmās*, etc. This fact further

supports the case of the Supplemental Defendant.

The Plaintiff's cause fails as the statements of his witnesses go to prove that knowledge combined with *Karmās*, etc., or in other words, theory combined with practice, is acceptable and that *Jñāna* unaccompanied by *Karmas*, etc., is useless. Likewise, the contentions of Defendants 1 to 3, cannot also stand inasmuch as the statements of their witnesses go to prove that *Karmas*, etc., devoid of *Jñāna* become useless and that the same *Karmas*, etc., performed with *Jñāna* are acceptable. Thus by establishing two kinds of *Jñāna* and two kinds of

Karmas, etc., these witnesses have weakened the cause of the Plaintiff and of Defendants 1 to 3. Every one of these (*Karmīs*, *Bhaktas*, *Jñānīs* and *Yogīs*) thinks that it is unbecoming him to seek for any help other than that of his own. This is due to want of judgment on their part. When all things are indispensable for one's progress, why should any one thing be blamed at all?

The *Karmi*, *Bhakta* and *Yogi* may contend in the following manner :—"That which is done with knowledge will alone be highly effective" is the ruling of the *Srutis* and *Sūtras*. So knowledge is auxiliary

to *Karmas*, etc. This knowledge is only a knowledge of the meanings and uses of the respective Mantras and Symbols, and not a knowledge of *Brahman*. Therefore *Brahmajñāna* is of no use to us.

We reply to this as follows :—In this suit, no reference was made either by the parties or their 20 witnesses to a knowledge of the meaning of Mantras and Symbols. All of them have only contended regarding *Brahmajñāna*. Even granting that they had raised this argument in the suit, the Mantras *i.e.*, the *Gāyatri* of the *Karmis*, the *Ajapa* of the Bhaktas, the *Prañava* of the *Yogis* and the *Mahāvākyas* of

the *Jñānis*, have, one and all of them, the common idea of uniting the *Pratyagātman* with the *Paramātman*. Such being the case there is no harm even if it is contended that the knowledge referred to is a knowledge of the meanings of the Mantras and symbols.

In these circumstances, the Lower Court having erred in its judgment, its decree is set aside and the cause of the Supplemental Defendant is upheld by this Court. It is further ruled that, for the benefit of the world, the Plaintiff, Defendants 1 to 3, and all other people should become disciples of the Supplemental Defendant and attain *Mukti*

by simultaneously following *Karma*, *Bhakti*, *Jñāna* and *Yoga*.

Thereupon the Plaintiff and the first three Defendants who failed in the Court of Appeal, preferred their second appeal to the Court of *Avadhūta Jīvanmukta*.

In their memo of second appeal they raised the following contentions :—

We (*Karmi*, *Bhakta*, *Jñāni* and *Yogi*) who failed in the Court of Appeal, were taught that *Mokṣa* can be attained only by following at a time any one of the four *Sādhanas* —the *Karma*, *Bhakti*, *Jñāna* and *Yoga*. That which is followed being important to the aspirant, must

be called *angi* and the others being auxiliaries are unimportant and must therefore be considered as *angas*. Believing in this doctrine from a long time, we have been earnestly following one or the other of these four paths. We have also been following the remaining three, as far as we could, without entirely neglecting them.

When such is the case, the Court of Appeal has decided that one and all of us should follow the. *Samuccaya-pakṣa* or in other words that we should follow all the four equally. How can this be right? If there be no such distinction as important and unimportant, everything in

this world will be in confusion. The *Sūtra-kāra* has said that, as *Karmas* promote *Śama*, *Dama*, etc., they should necessarily be performed. Thus *Karmas* are declared to be merely auxiliaries. In the *Karmakānda*, *Prayāja* and *Anuyāja* are respectively given the primary and secondary places. In like manner, there are primary and secondary considerations in the case of *Bhakti* and *Yoga* paths. If such distinctions as *Anga* and *Angi* are not allowed in the case of *Karmas*, then all differences will vanish and there will be no such distinctions as *Brāhmaṇas* and *Śudras*, *Gurus* and disciples, etc. Equality

will do away with natural divisions. We therefore pray that this Supreme Court of Law and Justice, will be pleased to declare any one among us, superior to others and that the rest inferior to him.

The Court then sent for the records from the Lower Appellate Court and after perusing the same, passed the following

JUDGMENT IN SECOND APPEAL.

1. *Anga* and *Angi* are interdependent of each other. The idea of one being lower or higher than the rest cannot be entertained; even though the *Karmas* etc., are, said to be of the nature of *Anga* and *Angi*. Without *Anga* or part there cannot

be *Angi* or that of which it is a part. Without a *Guru* or *Teacher* there cannot be a *Śiṣya* or disciple. Without a *Śiṣya* there cannot be a *Guru*. The same is the case with *Karmas*, etc. Even though *Karmas* etc., are, for worldly purposes, considered unequal because they are interdependent of each other, they have, in truth, no difference whatever. The decision of the Lower Appellate Court is quite correct, fully supported by authorities and spiritual experience, and productive of much good to the world. It is therefore finally upheld by this Court

2. It is further ruled that, in future, if any one should reject

Samuccaya-pakṣa and accept any of the said four (*Karma, Jñāna, Bhakti* and *Yoga*) as more important than the rest and quarrel about the superiority or inferiority of any of them, then he will subject himself to the punishment laid down in the *Smṛtis*, for so doing.

Men of low intellectual attainments consider that *Karma, Bhakti, Yoga* and *Jnāna* are respectively more and more superior to one another, but men of high spiritual attainments would say that all the four are equal, since only by *Samuccaga* can *Mokṣa* be attained.

NOTE:—Christianity teaches that Jesus the Christ is the Son of God and that he is the mediator. It also speaks of the resurrection of Christ. Let us see if these teachings are true according to *Vedānta*:

Each *man* has a *mediator* of his own in his *Pratyagātman* or the *Light* within which is his *saviour*. The *Jīvātman* or the *human soul* is the '*biblical*' *sheep*. *Pratyagātman* or the *spiritual* light is the '*biblical*' *mediator*, the *son* of *God*. All those that have, by means of at-one-ment or "*Pratyagātma-dhyāna-yoga*," succeeded, in *uniting* the *Jīvātman* or the *human soul* to the *Pratyagātman* or the *Antaryāmin* and in practi-

cally realising the identity of that *Pratyagātman* with the *universal* SELF or *Paramātman*, are called *sons* of *God*. When such sons of God, give up their bodies, *resurrection* naturally follows. What is true of Christ is true of the numberless other childern of God. Any son of God who, by having recourse to *Karmādi Samuccaya*, voluntarily sacrifices his *material self* for the *good* of the *world* or in other words for his own *spiritual regeneration*, becomes Christ and attains *Kaivalya*. *The Vedas and the Vedāntas* describe *God* as *Nirguña-Saććidānanda-Brahman*.